

Dr. MARTEN's
SERMON

Preach'd before the

SONS of the CLERGY

April 13, 1738

DR. MARTIN'S

SERMON



Printed before the

SONS of the CLERGY.

April 13. 1738.

12 C.F.
*The Usefulness of Assembling ourselves to
promote Good Works.*

A
S E R M O N

Preach'd before the
SONS of the CLERGY,
AT THEIR
ANNIVERSARY-MEETING
IN THE
Cathedral Church of St. *PAUL*,
April 13, 1738.

K B Y
EDMOND MARTEN, LL. D.
Canon of *Windſor*, and Morning Preacher at
Groſvenor Chapel.

L O N D O N :

Printed for JOHN and PAUL KNAPTON, at the
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Cathedral Church of St Paul

April 15 1738.

BY

EDMOND MARSHALL, LL.D.

Canon of Windsor, and Morning Preacher at
St Pauls Church.

LONDON:

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TO THE
STEWARDS
FOR THE
SONS of the CLERGY;

John Potter, <i>A. M.</i>	Richard Willis, <i>Esq;</i>
Richard Linnet, <i>A. M.</i>	Edward Towne, <i>Esq;</i>
Robert Bluett, <i>A. M.</i>	Richard Sclater, <i>Gent.</i>
Samuel Kirshaw, <i>A. M.</i>	Tim. Matthews, <i>Gent.</i>
Will. Barcroft, <i>A. M.</i>	Richard Reddall, <i>Gent.</i>
William Gibson, <i>Esq;</i>	Charles Thorpe, <i>Gent.</i>

THIS
DISCOURSE,
Preach'd and printed at their Request,
Is humbly Inscrib'd

By their Faithful

AND

Obedient Servant,

E. MARTEN.

STEWARDS
FOR THE
SONS of the CLERGY

John Potter, A.M.	Richard Willis, Esq.
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Robert Bisset, A.M.	Richard Schaler, Esq.
Samuel Kirshaw, A.M.	Tim. Matthews, Esq.
Will. Barcroft, A.M.	Richard Reddall, Esq.
William Gibson, Esq.	Charles Thorpe, Esq.

THIS
DISCOURSE
Is humbly Inscrib'd
to the Sons of the Clergy

By their Faithful
AND
Obedient Servants

E. MARTIN.

H E B. X. 24, 25.

*Let us consider one another to provoke unto
Love and to good Works :
Not forsaking the assembling of our selves
together.*

TH E Heart of Man is the Seat of Wisdom, and by this retired Principle of Thought are all our own Desires and Actions modelled and directed: and by the prudent Application of it are the Doings of other Men also made the continual Subject of our Praise, or Condemnation, in such Degrees, as Certainty or Conjecture serves to support our Judgment.

Neither are we our selves, or those of our own Species only the unavoidable Objects of our Understanding: The Senses ever communicate some new Form and Appearance of Matter infinitely diversified, in Motion, Figure, and Position; and from a reasonable Consideration of Qualities and Dispositions wanting in them, and present to us, does the Soul of Man exalt itself above the Rank of things sensitive, or animal; and, by the Mediation of sincere Discourse, manifest its Alliance to an *innumerable company of Angels*, and from them to the *great and only Potentate*.

B

Thus

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Thus do we unite the opposite Extremes of Nature, and know our Composition spiritual, and material; in which Sense we may truly say, that God hath set the (whole) World in the Heart of Man. Eccl. iii. 13.

Every Tree that is pleasant to the Sight, and good for Food: the Tree of Knowledge of Good, and Evil, the tree of Life also, (Gen. ii. 9.) hath the Almighty planted in the midst of human Understanding.

And who would not desire to dwell here? What Person who had once seen, and tasted the gracious and ever growing Pleasures of secure Retirement, and inoffensive Contemplation, would not take Delight therein, and think it good for him to be ever there?

But is Man made for himself alone? Are not the Relations of a living Soul infinitely diversified? Does not an inward Sense of Duty, does not a secret conviction of the Mind, and from thence a spontaneous Determination of it, to such particular Motions, or Actions, instantly arise, from a distinct and thorough Consideration of almost every Thing, or Person, that presents itself to our waking Thoughts?

Where then is the Merit of monastick Solitude, where the real Value of pensive, of unsociable retreat? *All Things are full of Labour*; Eccl. i. 8.

We must arise therefore, and play the Men, that the only Giver of all good Gifts, may receive his own again with increase, and usury.

Thought alone may, and I firmly trust, will, be the great Employment of another Life, when we shake off the Necessities of our mortal Frame, and be clothed upon with a Body, like unto his glorious Body; but in the Age that now is, Faith is perfected by Love unfeigned, and Actions only can demonstrate

strate Love; and although Difficulties or Disappointments cross our Hopes, or baffle our Intentions, although, in the various Scenes of our religious, or benevolent Pursuits, we may sometimes be instructed, as Gideon did the Men of Succoth, with Thorns and with Briars; yet let us fear not their Terror; neither let us pray to be taken out of the World. But, as the Apostle speaks,

Let us consider one another to provoke unto Love, and to good Works.

Not forsaking the assembling of our selves together!

In a diligent Perusal of these Words, we cannot help observing in general, that there is both a Duty commanded, and the most effectual Means prescribed, for the secure and adequate completion of it.

Love and good Works are the End of the Commandment: The Assembling our selves together, and our Considering one another, are laid down as the most proper, and judicious Method, of fulfilling that which is commanded.

I shall therefore *First* of all endeavour to shew those Measures and Degrees of Influence, which the Directions here given may be supposed to have on the Duty prescribed; or, how the Assembling our selves together, and our Considering one another, may be thought to provoke unto Love, and good Works.

Secondly, I shall lay before you the mighty Excellency of Love, and good Works in general.

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And *Thirdly*, Apply the Use and Effect of the Doctrine from thence derived to the particular Occasion of this our present Assembling.

First then, I must endeavour to shew those Measures, and Degrees of Influence, which the Directions here given may be supposed to have on the Duty prescribed, or how the Assembling our selves together, and our Considering one another, may be thought to provoke unto Love, and to good Works.

And however happy some Men amongst us may declare themselves, in the Possession, and in the Use of the most compleat heroick Virtue, without the dull laborious intervention of such Means, as the less informed, and by them despised Part of Mankind are willing to apply; yet do the Teachers of Philosophy almost with one Voice condemn this *their foolish Confidence of Boasting*, 2 Cor. xi. 17.

Neither can *They* pretend to say, that *Christ* himself, or any of his *Apostles* after him, ever professed themselves of this their Number, either in Word, or Deed.

These appointed *Means* of Duty being no other than the intermediate Steps, and regular Gradations, which are intimated to us in the *Patriarch's* Vision, when he dreamed, and *behold a Ladder set upon the Earth, and the Top of it reached unto Heaven*, Gen. xxviii. 12.

Opportunities must be therefore sought after, as well as complied with, when offered; we must not *forsake*, or, in other Sounds, we must carefully *remember*, to assemble ourselves together; for where
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can our Light shine before Men with equal Advantage, either to ourselves, or others; or where is our Creator glorified, if not in the *midst of the Church, in the great Congregation, when we declare his Name unto our Brethren*, Heb. ii. 12.

For let us suppose (and surely the Supposition is not unreasonable,) that the inward Thoughts and Sentiments of a good Man always support, and animate the Declarations of his Voice, and the deportment of his Body; as once *the Spirit of the living Creature the prophetick Wheels*, Ezek. i.

How then can any one, instructed as the Truth is, appear before his Almighty God, and Governour, without a warm and lively Sense of his overruling Providence, and Power; without an awful Recognition of his being a just, and impartial Father, *gracious unto All, because he is Lord of All*.

And can these naturally active and prolific Truths die away in barren Silence? Can they remain unfruitful in the sluggish Folds of an unprofitable Napkin?

Will not Mercies, and Pardon, and loving Kindness, either sued for, or obtained from the only Lord, and Giver of Life, instantly direct each willing Faculty of Thought, into similar and correspondent Deeds of the most diffused, and strong Benevolence?

Can Blessings Temporal, or Spiritual possess our Memories, and shall not the most effectual Demonstrations of sincere Acknowledgment appear in every Word, and Work?

When the Grace of God does therefore thus abound toward us, by the indulgent Efficacy of his immediate Presence, surely the Heart of Man must
be

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be harder than the nether Millstone, if their All-Sufficiency in All Things, from thence derived, does not abound toward *All*, in the most fervent Imitation of the Riches of his Goodness.

Or will not vain Man as yet understand, that we must All tread the Paths of his Mercy, or we cannot enter into his Perfection?

There does arise then from the very Nature of our presenting ourselves before the Lord, in a Religious Assembly, a *general* Determination of the Mind to order our Thoughts unto him, to communicate his Blessings, and to extend his Glory. But how can Man communicate these Blessings, unless by calling his Fellow Creatures into a joyful Participation of them? And where can the divine Glory enlarge itself with equal Lustre, as in the increasing Happiness of those who bear his Supercription, and are made *after his own Image*?

For all general Notions, however just and well intentioned their Contents may be, can never prove of real use to Mankind, unless resolved into those Particulars again, from whence they were originally collected. They must water the Face of the Ground, as the Clouds drop Fatness, by gentle Rain on every tender Herb.

The Condition of each Individual therefore must be considered, and compared; the reciprocal Bonds of Alliance, and Affection must suggest the Measure, support the Constancy, and apply the Fruits of these our Resolutions, that our Beneficence may be imparted unto all Men, according to the primitive Practice, *as every Man hath need, Acts ii. 45.*

And

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And what Occasions of Life can ever open so great, so perswasive, so effectual a Door to us, for Application to *particular* Uses, as the Assembling ourselves together. For then the common Similitude of Nature, as well as that infinite Diversity of Business, and Occupations, from whence arises Order and Distinction in a State, will strike forcibly upon the Senses, and from thence solicit, and many Times engage the Attention of the most unregarding heedless Persons.

And upon a Supposition of these Advantages thus powerful, and present to us, are We here advised to call in all the Strength of Judgment, and Sagacity to their Assistance, we must consider one another, not with a slight and careless View, as when a Man beholds his natural Face in a Glass, *Jam. i. 23.* and straightway forgetteth what manner of Man he was, but we are here commanded to enter into an open, a serious, and a candid Perusal of each other's natural, or acquired Abilities, and from thence to determine in what Method, and in what Degree, every one of the Christian Community may most properly employ the Talents committed to him, *for the perfecting of the Saints, for the Work of the Ministry, Eph. iv. 12.*

For the Word *Κατανοεῖν* *, which we render to *consider*, does in itself denote that Operation of the Mind, whereby we compare the Properties, the Relations, or the Circumstances of one Object, with those of another, and after due Examination, do from thence establish some useful Conclusion, or Rule of Duty.

* *Κατανοεῖς* dijudicandi Ratio. *Κατανοήσατε τὰς πόλεις* v. 24.—
τὰ πνεύματα v. 27. Luc. 12.

But

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But was the true Import of the Word more uncertain, or obscure, the Design, and End of the Duty here prescribed, would soon direct our moving Thoughts, into the undoubted Interpretation of it.

For must not such a previous Use be made of any *given Means*, as may best effectuate the proposed Event? But how can this be done in the present Case, unless we collate the Circumstances, and from thence assume Arguments to move, and warm the Abilities of each other? And where can this be done with so much Prospect of Advantage, as in these our Assemblies, wherein (however strange this Doctrine may appear to *modern Christianity*,) it is our bounden Duty, as you have already heard, to estimate with godly Care, what every Man hath received of the Lord, and from the Equity of that Estimation, to exhort, nay, to *provoke* to the proper Use of it, *unto Love and good Works*.

The Expression, I own, is *quick* and *powerful*, but how great, how perfectly divine is the Effect intended, and why may not the Inclinations of Mankind, as once the Kingdom of Heaven, be *taken by Violence*? There is an *holy*, Joh. ii. 17. as well as a *bitter Zeal*, Jam. iii. 14, and why may not those Affections of the Mind, which in themselves are neither morally good, or evil, but the bare Instruments of Preservation only, if duly cultivated, greatly multiply the Seed sown, and encrease the *Fruits of our Righteousness*?

I magnify mine Office, says the great Apostle of the Gentiles, Rom. xi. 13. *if by any Means I may provoke to Emulation, them which are my Flesh, and might save some of them.*

A Desire

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A Desire tinged with the Passions, ambitious of Imitation, nay, of Superiority, is here supposed to begin a Building in the Lord, and Salvation crowns the Superstructure.

We must therefore endeavour to engage the whole of Man, the entire Composition in the Offices of Beneficence; and, in Truth, who would not imagine this to be the one Thing necessary, for the *Spirit*, or the rational Faculties, while they continue such, must be for ever *willing*,—but the *Flesh*, sensible of much Vicissitude in this mortal World, fearful of Futurity, and naturally propitious to itself alone, is, and unless supported, as once the trembling Hands of *Moses*, ever will be *weak*, and wavering, and full of Doubts.

Here then must those Arguments be applied, that arise from a laudable Desire of maintaining an uniform and happy Character among Mankind, from a secret Shame of a vicious and despicable Example; and above all, from the Prevalence of that Apostolical Canon, wherein we are commanded to *provide*, 2 Cor. viii. 21. *for honest Things, not only in the sight of the Lord, but in the sight of Men.*

But, if there come unto these our Assemblies, a Man with a *gold Ring* in goodly *Apparel*, or one who has been thought worthy of *double Honour* † or Revenue in the Church of Christ, and there come in also a poor Man in *vile Raiment*, or a Door-keeper *in the House of the Lord*, and the several

† So the Word is used by *Christ*, Matt. xv. 5, 6. Mark vii. 11, 12. and Rev. xxi. 26. *Grotius* says, by Honour and Glory, understand, Riches given on the Account of Honour.

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Offerings they make, do not correspond to, and manifestly evidence, their different Estates and Faculties, is it not a Stumbling-block laid before the well-intended Charity of our weak Brethren? And is not the Sight of Men offended by the dishonest Inequality of this Administration? But who would willingly profane his own Soul in the midst of the Congregation, or present before the Lord, that which is Lamé and Blind, the Eyes of all *Israel* beholding?

The Means therefore here prescribed have an immediate Influence on the Duty commanded, and the Affections of Mankind may be highly sanctified, if provoked, or as the same Thought, seems to be expressed in the Book of Proverbs, if sharpened, by proper and present Motives: For, as *Iron sharpeneth Iron*, so says that wise Prince, *a Man * sharpeneth the Countenance of his Friend*: And St. Peter is not the only Person, whom the instructing Looks, and Gestures of Superiors and of Acquaintance, not to say their Words and their Example, have admonished into Duty.

The efficacious Tendency of the Means proposed therefore, or the Assembling of ourselves together being thus examined, let us go on to consider the Duty itself; or the mighty Excellency of Love and good Works in general.

And since the Consideration of such Excellencies as are relative, and thereby useful to us, can alone support an active, a just and a reasonable Admira-

* Prov. xxvii. 17. ἀνὴρ δὲ παροτρύνει πρὸς ἄλλους ἰσχυρῶς. The Apostle.
ἐν τῇ παροτρύνσει αὐτοῦ.

tion;

the Sons of the CLERGY. II

tion; where can each admiring Wish, or Word, or Deed, so happily exert its native Strength, as in offering up the Sacrifice of perpetual Praise and Thanksgiving to those Agents who have redeemed our Souls from the Gates of Necessity, or crown'd us with Mercy, with Security, and with Loving-kindness?

Great and marvellous Things therefore have been ever said of Beneficence, or good Works, when regarded in themselves alone; and by the Practice of these Offices have many Men, in all Ages and Nations, moved by no other prospect, endeavour'd to recommend their Names to Life, and to Immortality; and who have ever found a more plentiful, and bounteous Recompence? For from hence the Heroes, nay, the Gods, of grateful, altho' mistaken, Antiquity.

But where the Motive stands compleat, where the Principle is real Love, and virtuous Inclination to the Happiness of the World, where good Will to Man has its perfect Work, there, we know, the Almighty Sovereign, *the Holy One of Israel* himself, *is not ashamed*, or is rather greatly pleas'd, to be called the *God of the Living*, or the Patron, and the Protector of All those, who enjoy Life and Peace thro' his Goodness and Complacency.

The Reasonings of Antiquity therefore, when they judg'd their Benefactors to be Partakers of the Divine Nature, were not so ill supported; as when from hence they hastily conclud'd, that their departed Spirits should therefore exercise *Eternal Lordship and Authority upon them*, Luke xxii. 25.

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For how can that supreme Being, who bears the incommunicable Name, ever communicate the Worship due to that alone with any other subordinate and inferior Agent?

And yet by the Deeds of Mercy and Loving-kindness only can Mortality approach him, who *dwelleth in Light*, otherwise, *unapproachable*; and surely Imitation, in this Pursuit, is surrounded with greater Glories, than the most rare, and plausible Inventions.

For what are *Musical Tunes*, what are *Verses recited in Writing*, Ecclus. xliv. 5, what is all manner of *cunning Workmanship and Device*, Ex. iii. 1. if laid in the Ballance with those *Leaders of the People*, 4, *who gave Counsel by their Understanding*, 3, *who searched out the Cause that they knew not*, 16, *who broke the Jaws of the Wicked*, 17, *who are Eyes unto the Blind, and Feet unto the Lamè*, 15; Job xxix?

Besides, in what does all the diligent Sagacity of Art and Science terminate, unless in the Riches, and the Advancement of their several Followers and Professors? and every View of Industry is Gain:—A sordid, mean pursuit.

But when the good Tree bringeth forth good Fruit, when a Mind rightly prepared in Love and Charity produces the most undeniable Demonstrations of unfeigned Sincerity; when, to use the Words of the Prophet, we *draw out our Souls* in Actions of Humanity, and true Compassion; who does not then distinguish the mighty Interval of Separation between this Corner Stone of our Salvation, and the empty Claim of every other Title, which
like

like *Wood, Hay, and Stubble*, mentioned by the Apostle, cannot stand the approaching Trial?

How much more *Blessed* therefore is it *to give, than to receive*? I speak not this in regard of Superiority (which, altho' Man was not made for Pride, will ever please the Imaginations of the Heart :) neither is this Saying fully verified in that secret flow of Comfort, which naturally overspreads the grateful Mind of Man, upon the sight of those Calamities, which come not near our own Dwelling : But the Blessedness, I now speak of, ariseth altogether from the Thoughts and Intentions of the inward Man, purified by a just Affiance in our great Creator, and ever willing to testify our alone Dependance on him, whom *we have not seen*, by imparting what we have received in deeds of Favour and Generosity to our Brethren, *whom we have seen*.

Or if Duration tends to encrease the Rewards of Virtue, who knows not, this Blessedness is the Product of that Principle, which *never faileth*; when all other Gifts, how excellent or desirable soever in our present State, must have an End with the Change of it? for the Necessities of Flesh and Blood cannot inherit Incorruption.

Who knows not also, That the Glories of the one Eternal Father never shone more visible in the Face of *Jesus Christ*, than when, for our sakes, he left the Happiness which he enjoyed *before the World was*, made himself of *no Reputation*, took upon him the Form of a *Servant*, was made in the *Likeness of Man*, and all this, as the Holy Spirit testifies, that he might *go about doing Good*? Where then

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then are *Garments rolled in Blood*, where is the confused Noise of Victory, and of Triumph, where is the Horseman, the Sword, and the Battle? The great Saviour of the World, *the only Begotten of the Almighty*, went about *doing Good*.

Bind it therefore as Bracelets on your Hands, and as Frontlets between your Eyes, and let the same Mind be in you, which was also in Christ Jesus, when we come to apply the general Tendency of the Doctrine here delivered to the special Occasion of our present assembling ourselves together.

And if, as the sacred Scriptures plainly intimate, the moral Impossibility of a present Recompence, joined to the forlorn destitute Condition of the Object, gives superior Worth and Dignity to our good Works, what imaginable Combination of Circumstances can ever recommend a more deserving Cause to our pious Consideration?

The Maxims and the Demeanour of Mankind are, we know, in many Instances various and changeable, as their Climates, or their Governments; and therefore perfectly insufficient to support, or indeed discover any universal Rule of Action, but even this Diversity will prove of no mean Use to us in the present Argument.

For if the whole rational Creation, whose several constituent Parts, are thus opposite in Interest, inveterate in Opinion, and contradictory in Practice, shall, notwithstanding all this, maintain the strongest, the most inviolable Union in any one single Principle of Duty, whence can this Sense of Unity derive itself, but from the omnipresent Force of Nature,

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Nature, from the Inspiration, from the Conduct of the Almighty?

The Care then, the Defence, the Support of Orphans and of Widows. Names venerable not only among those, who are near the Kingdom of Heaven, but also in the midst of the most alienated and darkened Nations; Sounds, even from the Beginning, sacred in the Ears of all Humanity, must be for ever look'd on as the First-born of Love, and as the Strength, and Excellency of Benevolence.

A consistent Infidel therefore cannot oppose, nay, he must both admire and applaud the general Prospect of this Holy Assembly, altho' he may dislike the particular Usefulness and Application of it; when the word *Christian* is added to these his miserable Fellow-Creatures, whose Benefit and Advantage is hereby intended.

The lukewarm Believer also, who is neither hot nor cold, Rev. iii. 16, but almost, if not altogether as a Heathen Man, and a Publican, may darken his own Knowledge, and see ten thousand Lions in the way.

But the Man who believes with his Heart, and who dares confess with his Mouth, that *GOD* raised up the Lord Jesus from the Dead, Rom. x. 9, 10. must for ever laud and magnify his eternal Goodness, who hath given such Opportunities unto the Sons of Men.

Consider therefore diligently, not only our descent from *Adam*, not only the Necessities of these Relations, which arise from the acknowledgment of one common Parent, and the same manner of subsisting, (which were yet sufficient for very great Purposes

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Purposes in the Gentile World) but let us put on the Lord Jesus, and let not our Hearts be grieved to manifest in the Sight of Men and Angels, that we are born again not of Blood, nor of the Will of Man, but of God, Joh. i. 13. That we are Members of his Body, of his Flesh, and of his Bones, Eph. v. 30. and that the Assembly of the First-born, the whole of Christianity, the Communion with the Saints above, as well as with these below, lives, and moves, and breaths by the continued Participation of one and the same Spirit.

For in Meditations of this kind are Principles of Action, far beyond the Capacity of the mere natural Man, discovered to us; and if the Knowledge of an Obligation instantly creates a Sense of Duty, (as most evidently it does,) here also are more enlarged, and universal Scenes of Love and good Works commanded from us.

As I have loved you, that Ye also love one another, is the new Commandment, the Royal Law, the distinguishing Character of the everlasting Gospel.

Keep ye therefore this Saying, and your Souls shall live for ever.

But how, or wherein can the Force of this Saying be fully verified, if one Subject of the Messiah's Kingdom dwelleth in an *House of Cedar*, clothed about in Pride and fine Linnen, Luk. xvi. 19. while another made lower than the Foxes, or the Fowls of the Air, by inevitable Misfortune, hath not where to lay his Head.

Can one Member be emaciated by Hunger, by Nakedness, and by Disease, while another swollen with

with insolent and covetous Desire, disturbs the Rules of due Proportion, and hinders that Circulation, which should *water, and make glad the City of the living God?*

Can these Things be done, and the Spouse of Christ remain without *Spot or Blemish?*

For however the word *Schism* seems now appropriated to Articles of Faith only, is not the Horror of it much more visible, and the Consequences equally dangerous, when the *Members* have not the *same Care one for another, when one Member rejoiceth and the other Members rejoice not with it?* 1 Cor. 12.

Let the Cause therefore of the *Widow* and of the *Orphan* come before us, let Tears be wiped away from their Eyes, and let their Weeping be turned into Joy. Are they not of the same Blood, and of the same Faith, nay, are they not recommended to our Liberality by this peculiar, and, since I speak to *Christians*, give me leave to add this honourable Title, that their nearest, their dearest Relations have *ministered about holy Things, and watch'd over us for our intended Good.* Their Debtors therefore we are, for if the *Root is Holy, the Branches also are Holy*, and who can think it a disadvantageous Exchange, if we should endeavour to compensate their *Spiritual, with our carnal Blessings*, Rom. xv. 28?

Consider also not only the Objects, but the Measure of that Generosity which is now recommended to you, as an *Experiment of your professed Subjection to the Gospel of Christ*, 2 Cor. ix. 13. and let the modest Bashfulness of our Request find Favour in your Sight.

D

If

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If we request for *Widows*, we desire not that they may adorn themselves with *plaited Hair, or Gold, or Pearls*; but that they possess the bare means of subsisting, such Food and Covering only, as the Christian Law supposes necessary to Contentment, 1 Tim. vi. 8.

And this Assistance we request no longer, than while they continue *Widows* indeed.

If we recommend the *Fatherless*, is it to the envied Affluence of a large Inheritance? Is it to the destructive Vanity of unchristian Wantonness, and Luxury? Or is it not to this humble, moderate, and low Advantage, that *with Quietness* they may *labour, and eat their own Bread*; 2 Thess. iii. 12.

That by the Mediation of this your Goodness, they may become useful to themselves, and to their Country.

For whatever some mistaken Men may judge, we desire not to evade, or to transgress the Commandment of the great Apostle, but in All these our Doings are ever careful of this one Thing, That if *any would not work, neither should he eat*, 2 Thess. iii. 10.

Wherefore my beloved Brethren, be not weary, or faint in well-doing. For HE hath said, *I will never leave thee, nor forsake thee*, Heb. xiii. 5.

To him therefore, &c.

F I N I S.

E R R A T U M.

Page 2. l. 26. for *Mm*, read *Man*.